

UCL INSTITUTE OF ARCHAEOLOGY

ARCLG203: **ANCIENT ITALY IN THE MEDITERRANEAN**

2016-17

MA Option Course: 15 credits

Turnitin Class ID: 1oA1617

Turnitin Password: 3225997

Deadlines for coursework for this course: Friday 3<sup>rd</sup> March 2017; Friday 5<sup>th</sup> May 2017

Please see the last page of this document for important information about submission and marking procedures, or links to the relevant webpages.



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Office hours: Mondays 4-5pm, Thursdays 5-6pm  
At other times by email-agreed appointment.

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<sup>1</sup> Entrance to a tomb, title-page for "Illustrations of the Local Antiquities of Etruria by S. James Ainsley"; proof before publication. 1845 Etching on chine collé © Trustees of the British Museum

## **1 OVERVIEW**

### **INTRODUCTION**

This course is intended to offer a detailed knowledge of the archaeology of the Italic peninsula and its islands from the early Iron Age (c. 1000 BC) to *circa* the 2<sup>nd</sup> century BC, and of the different approaches to the subject area from funerary archaeology, to settlement and landscape archaeology, art history and cultural history.

The sessions are organized through a selection of relevant themes (e.g. death, social and economic landscapes, trade, urbanism, religion and ritual), but are also chronologically progressive: this design is to allow students to examine such themes diachronically and have, at the same time, a sense of the sequence of chronological phases. Most importantly, the course strongly encourages students to examine Italy within its own broader Mediterranean context and to break the boundaries between Italic indigenous, Phoenician/Punic and Greek archaeology. This course is therefore intended as an option for the Mediterranean Archaeology MA, but should also be of interests to students in the Archaeology MA programme or any other programme with an interest in the archaeology of the peninsula.

This handbook contains basic information about the content and administration of this course, which can also be found on Moodle. If you have queries about the objectives, structure, content, assessment or organisation of the course, please consult the Course Co-ordinator. Further important information, relating to all courses at the Institute of Archaeology, is to be found online on the Institute's website and in the general MA/MSc handbook. It is your responsibility to read and act on it. It includes information about originality and plagiarism, submission and grading of coursework; disabilities; communication; attendance; and feedback.

### **AIMS OBJECTIVES AND LEARNING OUTCOMES**

#### **AIMS**

This course offers students an advanced knowledge of the archaeology of the Italic peninsula and its islands from the early Iron Age (c. 1000 BC) to *circa* the 2<sup>nd</sup> century BC. The course is structured on a selection of relevant topics to the archaeology of the study region.

The aims of the module are:

- To provide an advanced knowledge of the archaeology of the Italic peninsula and its islands in the 1<sup>st</sup> millennium BC
- To instruct students in critical analysis of current research in the study region (methods and theory, nature and quality of data, interpretative problems)
- To encourage students to think across ethnic, regional and disciplinary boundaries of the study region
- to engage students with the material and resources related to the study region that are housed in the British Museum
- To prepare students to carry out research in the archaeology of the

## Italic peninsula

### OBJECTIVES

On successful completion of this course a student should:

- Have gained an overview of the archaeology of the Italic peninsula and its islands
- Be familiar with current debates and key issues in the study of the Central Mediterranean
- Understand the patterns of change, and the social, economic and political processes characterizing 1<sup>st</sup>-millennium BC Italy and its islands
- Be able to harness the knowledge gained from this course for future original research in the study region.

### LEARNING OUTCOMES

By the end of the course the student should be able to demonstrate:

- a detailed knowledge of the material and visual culture of Italy and its islands and of the major trends of research in the study-region
- the ability to evaluate critically research problems, analytical methods and theories in current research of the study- region
- the ability to apply the knowledge acquired to individual sites and bodies of material through a coherent methodology
- the ability to produce a coherent argument in written form, bringing together information, ideas and interpretation related to the study-region

### **Week by week summary:**

**Monday 2-4pm**, Room 410 (Term II), except for sessions 6 and 10 at the British Museum

Lecturers: Corinna Riva, Judith Swaddling (at the BM)

	Date	Subject
1	<b>09.01.2017</b>	Introduction to the course. The study of 1 <sup>st</sup> -millennium BC Italy in the Mediterranean.
2	<b>16.01.2017</b>	History of scholarship I: Italian prehistory and archaeology.
3	<b>23.01.2017</b>	History of scholarship II: Magna Graecia and Punic studies.
4	<b>30.01.2017</b>	Landscapes and settlements.
5	<b>06.02.2017</b>	Death and society: is that how we understand ancient Italy?
	<b>13.02.2017</b>	<b>Reading Week</b>
6	<b>20.02.2017</b>	Cult and the sacred. <b>Object-handling session at BM.</b>
7	<b>27.02.2017</b>	City and state.
8	<b>06.03.2017</b>	Trade and mobility.
9	<b>13.03.2017</b>	Italy, Rome and colonization.

**BIBLIOGRAPHIC MATERIAL:**

While the sessions' bibliographies give you ample choice for reading, they do not offer some main basic textbooks on ancient Italy and objects' catalogues that offer a detailed overview of the material culture of the study-region. What follows is a selection of both. Please bear in mind that archaeology of indigenous Italy, is an enormous field in Italy and that some of the most important texts, therefore, are largely available in Italian and other European languages only; while those of you with an Italian and/or French, and/or German reading ability will have an obvious advantage, I urge those who do not have such an ability to examine the catalogues closely, perhaps with the aid of a dictionary, in order to gain familiarity with the material culture, which we will study in this course. The same is true of Phoenician archaeology in Italy; the *Rivista di Studi Fenici*, the main conduit for Phoenician and Punic research, for example, contains mostly articles in languages other than English.

What you see below is only a selection of site publications and catalogues: sites that have been excavated for decades, if not centuries, have been the object of several publications and catalogues, which cannot be all listed here. However, if you have a particular interest on a particular site or body of material that has been published but of which you see no reference below, let me know and I can point you in the right direction.

Text-books and catalogues:

There are, among the catalogues that pertain to the study of 1<sup>st</sup>-millennium BC Italy, the several fascicles of *Corpus Vasorum Antiquorum* (CVA), ordered by country and museum, published by archaeological and arts museums worldwide, which contain publications of Greek painted vessels, many of which have known Italian provenances, and are therefore a rich source of study of this body of material (in various languages).

In a similar manner are the fascicles of the *Corpus Speculorum Etruscorum*, published by museums worldwide that hold, in their collections, Etruscan mirrors; the mirrors are counted in very great numbers, but unfortunately are virtually all without contextual information. The IoA library contains the two fascicles from Great Britain, but the ICS library contains them all.

Last but not least is the *Convegno di Studi sulla Magna Grecia*, a yearly conference of studies on Magna Graecia that is published as conference proceedings on a regular basis, and of which UCL holds some volumes (the ICS library holds them all): again, most articles you will find there are not in English, but some are!

What follows is a list, hardly exhaustive, of some major publications of various kinds, from exhibition catalogues and text books to scholarly works on single classes of evidence, key sites/regions or major fieldwork projects:

Barbaro B. 2010 *Insedimenti, aree funerarie ed entita' territoriali in Etruria meridionale nel Bronzo finale*. Firenze [IoA]

Barker G. and Rasmussen T. 1998 *The Etruscans* Oxford, Blackwell. A basic introduction to the Etruscans with a distinctly archaeological approach to Etruscan Italy (see below MacIntosh Turfa 2013 for a different approach)

Benassai, R. 2001 *La pittura dei Campani e dei Sanniti*. Roma. [ICS library]

Bernardini P., R. d'Oriano and P. G. Spanu (eds) 1997 *Phoinikes b shrdn = i fenici in Sardegna : nuove acquisizioni*. Cagliari [IoA]

Bradley G., E. Isayev & C. Riva (eds) 2007 *Ancient Italy. Regions without boundaries*. Exeter [IoA]

Buchner, G. and D. Ridgway. 1993. *Pithekousai 1. La necropolis. Tombe 1-723 scavate dal 1952 al 1961*. In MAL 55. Giorgio Bretschneider. Roma [IoA 3 vols]

Carpino A. 2003 *Discs of splendour. The relief mirrors of the Etruscans*. Madison [IoA]

*Catalogo del Museo nazionale archeologico di Taranto* (various entries on material from the Tarentine region) [ICS library]

Carter J.C. 1990s-2000s *The Chora of Metapontum 1-5*. [IoA and ICS library]

Denoyelle M. and M. Iozzo (eds) 2009 *La céramique grecque d'Italie méridionale et de Sicile. Productions coloniales et apparentées du VIIIe au IIIe siècle av. J.-C.* Paris [IoA and ICS library]

Denoyelle M. (ed.) 2005 *La céramique apulienne. Bilan et perspectives*. Actes de la table ronde organisée par l'École française de Rome en collaboration avec la Soprintendenza per i beni archeologici della Puglia et le Centre Jean Bérard de Naples (Naples, Centre Jean Bérard, 30 novembre-2 décembre 2000) [ICS library]

*Deliciae Fictiles*. Various volumes of various dates. These are conference proceedings on the topic of architectural terracottas from Central Italy and beyond [IoA and ICS library]

D'Ercole V., A. Martellone 2016 *La necropoli di Campovalano. Tombe italico-ellenistiche*, III. Oxford [IoA]

Dore, M. Marchesi and L. Minarini (eds) 2000 *Principi etruschi tra Mediterraneo ed Europa*, 27-35. Bologna, Museo Civico Archeologico [IoA]

Di Giuseppe H. 2012 *Black-gloss ware in Italy. Production management and local histories*. Oxford [IoA]

Franchi dell'Orto L. (ed.) 2001 *Eroi e regine. Piceni popolo d'Europa: 169-170*. Roma [IoA]

Haynes, S. 1971 *Etruscan Sculpture*, London [IoA]

Haynes, S. 1974 *Etruscan Bronze Utensils*, London [Main: Stores]

Haynes, S. 1985 *Etruscan Bronzes*, New York [IoA]

Haynes S. 2000 *Etruscan civilization. A cultural history*. London, British Museum Press [Main]

Horsnaes H. 2002 *The cultural development in North Western Lucania c. 600-273 BC*. Rome [IoA]

Isayev E. 2007 *Inside Ancient Lucania: dialogues in history and archaeology*. London [Main]

Kustermann Graf A. 2002 *Selinunte, necropoli di Manicalunga. Le tombe della contrada Gaggera*. Zurich [IoA]

Leonelli V. 2003 *La necropoli della prima età del Ferro delle acciaierie a Terni*. Firenze [IoA]

Lo Schiavo F. and A. Romualdi 2009 *I complessi archeologici di Trestina e di Fabbrecce nel Museo Archeologico di Firenze*. Roma [IoA]

Lyons C. 1996 *Morgantina Studies. Vol. 5. The Archaic Cemeteries*. Princeton [Main: Stores]

- Lyons C., M. Bennett and C. Marconi (eds) 2013 *Sicily. Art and invention between Greece and Rome*. Los Angeles [IoA]
- MacIntosh Turfa J. (ed.) 2013 *The Etruscan world*. London [IoA and online]. A complete up-to-date compendium for Etruscan archaeology characterised by an Etruscological approach to material culture.
- Moscato S. (ed.) 1988 *The Phoenicians*. London [IoA]
- Moscato S. 1991 *The Celts*. London [Main]
- Pallottino M. (ed.) *Rasenna. Storia e civiltà' degli etruschi*. Milano [IoA]
- Pugliese Carratelli G. (ed.) 1985 *Sikanie. Storia e civiltà' della Sicilia greca*. Milano [IoA]
- Pugliese Carratelli G. (ed.) 1996 *The Western Greeks. Classical civilization in the Western Mediterranean*. London [IoA]
- Various authors *Popoli e civiltà' dell'Italia antica*, vols. 2-4 and 9 [IoA]
- Holloway R. R. 1994 *The archaeology of early Rome and Latium* [IoA]
- Holloway R. R. 1990 *The archaeology of ancient Sicily* [IoA] – focused on the Greek world. For an alternative that only considers the pre- and proto-history see the following:
- Leighton R. 1999 *Sicily before history*. London, chs 5-6 [IoA]
- Montanaro A. 2006 *Gli ori di Ruvo di Puglia tra greci ed etruschi*. Bari [ICS library]
- Montanaro A. 2007 *Ruvo di Puglia e il suo territorio. Le necropoli. I corredi funerari tra la documentazione del XIX secolo e gli scavi moderni*. Roma [ICS library]
- Naso A. 2000 *I Piceni* Bari Laterza [Main Stores]
- Pontecagnano II. *Le necropoli*. Various volumes on the funerary contexts of Pontecagnano, Campania [IoA]
- Rocco G. 1999 *Avori e ossi dal Piceno*. Roma [ICS]
- Scopacasa R. 2015 *Ancient Samnium. Settlement, culture, and identity between history and archaeology*. Oxford [online and IoA: YATES A 30 SCO]
- Steingraber S. 1985 *Etruscan painting. Catalogue raisonné of Etruscan wall paintings*. New York [IoA]
- A more recent publication on this:
- Steingraber S. 2006 *Abundance of life. Etruscan wall painting*. Los Angeles [IoA]
- Thomson de Grummond N. 1982 *A Guide to Etruscan mirrors* [IoA]
- Tagliamonte G. 1996 *I sanniti. Caudini, irpini, pentri, carricini, frentani*. Milano [ICS library]
- Torelli M. (ed.) 2000 *The Etruscans*. Palazzo Grassi, Venezia [IoA]
- Trendall A. D. 1967 *The red-figured vases of Lucania, Campania and Sicily and various supplements* [IoA] to be consulted along with:
- Yntema D. G. 2013 *The archaeology of south-east Italy in the 1st millennium BC. Greek and native societies of Apulia and Lucania between the 10th and 1st century BC*. Amsterdam [IoA: DAF Quartos YNT]

#### LIBRARIES AND OTHER RESOURCES:

In addition to the Library of the Institute of Archaeology (5th floor), other libraries in UCL with holdings of particular relevance to this course are the Main Library (Wilkins Building; especially History and Ancient History) on the central UCL site. A list of UCL libraries and opening hours is provided at <http://www.ucl.ac.uk/library/> The University of London Senate House Library (<http://www.ucl.ac.uk/>) and library of the Institute of Classical Studies

[\(http://library.icls.sas.ac.uk/\)](http://library.icls.sas.ac.uk/) (both 5-minute walk away) also have holdings which are relevant to this course, and students can register for admission to the latter with a good-conduct affirmation from the Course Co-ordinator. The British Library and the Warburg Institute Library are also useful resources. To check on availability of books in any UK library, consult the online catalogue COPAC ([copac.ac.uk](http://copac.ac.uk))

**Useful weblinks:**

<http://www.poggiocivitate.org>

Excellent searchable online database of the material from the excavation of the Etruscan site of Murlo (Poggio Civitate)

<http://www.beazley.ox.ac.uk/databases/terracottas.htm>

Beazley's searchable online database on Etruscan and Central Italian architectural terracottas. The Beazley archive is known mostly for its database of ancient painted Greek vessels, another key online resource.

<http://lila.sns.it/mnamon/index.php?page=Risorse&id=10&lang=en&PHPSESSID=43aaca2aa48b89f56dcab387991f0cf9>

A very useful list of online resources for Etruscan material, largely centred on inscriptions.

**Museums:**

The British Museum is on your doorstep. You will use the relevant collections there for our object-based seminar and your 2<sup>nd</sup> essay. Aside from the seminar and your essay, be prepared to take several trips there to reflect and examine what we study through objects. Further afield, the Ashmolean Museum in Oxford has a much smaller but very good collection of Italic material and Greek material from the study-region.

**TEACHING METHODS, WORKLOAD AND ATTENDANCE**

The course is taught through a combination of introductions to single topics by the lecturer and seminars: the introductions will provide the necessary background to guide students to the themes of the seminar topic. Seminars are discussion-based sessions that are chaired by the lecturer but are run by students who are therefore responsible for the success of the seminar: in order for this to happen, it is absolutely essential that everyone will have done the essential reading that has been assigned for each session and fully participate in the discussion. If the running of seminars in this way proves ineffective, students, in turn, will be asked to make a brief presentation on a particular reading/theme of their choice and/or as an introduction to the key themes for the session in order to stimulate discussion. The final seminar session (see weekly schedule above) will consist of students' presentations around an object, which the student will have chosen from a selected group of artefacts from the British Museum collection (details to follow) in order to draw out a specific theme covered in the seminars' readings through the brief presentation.

There will be 20 hours of seminars. Students will be expected to undertake around 90 hours of reading for the course, plus 40 hours preparing for and

producing the assessed work. This adds up to a total workload of some 150 hours for the course.

**Monday 2-4pm, Room 612 (Term II), Institute of Archaeology except for sessions 6 and 10 at the British Museum**

## **COURSEWORK AND ASSESSMENTS**

This course is assessed by 4,000 words of coursework, divided into two essays, one of 1,500 words (contributing 25% to the overall course mark) and the other of 2,500 words (contributing 75% to the overall mark) – see below on word counts. If students are unclear about the nature of an assignment, they should contact the Course Co-ordinator, who will also be willing to discuss an outline of your approach to an assessment, provided this is planned suitably in advance of the submission date. Students are not permitted to re-write and re-submit essays in order to try to improve their marks.

### Word counts:

The following should not be included in the word-count: title page, contents pages, lists of figure and tables, abstract, preface, acknowledgements, bibliography, lists of references, captions and contents of tables and figures, appendices. Illustrations are welcome, but only if they are directly relevant to your argument (i.e. not as generic filler).

The word counts for this course are as follows:

Essay 1: 1,425-1,575 words;

Essay 2: 2,375-2,625 words.

Penalties will only be imposed if you exceed the upper figure in the range. There is no penalty for using fewer words than the lower figure in the range: the lower figure is simply for your guidance to indicate the sort of length that is expected.

In the 2016-17 session penalties for overlength work will be as follows:

- For work that exceeds the specified maximum length by less than 10% the mark will be reduced by five percentage marks, but the penalised mark will not be reduced below the pass mark, assuming the work merited a Pass.
- For work that exceeds the specified maximum length by 10% or more the mark will be reduced by ten percentage marks, but the penalised mark will not be reduced below the pass mark, assuming the work merited a Pass.

### Coursework question 1 (1,425-1,575 words; 25%):

Given the boundaries that dissect the study region into specific disciplinary remits (Greek, indigenous/Italic, Phoenician/Punic), what opportunities and challenges do we face by ignoring those boundaries?

**Deadline: Friday 3<sup>rd</sup> March 2017**



### Coursework question 2 (2,375-2,625 words; 75%):

The essay question is chosen by the student, but it has to be pertinent to the course's content and the essay argument has to be built upon the analysis of the object chosen from the selected group of British Museum artefacts and for the presentation at the last course seminar session. Essay question and object to be discussed with the Course Co-ordinator and approved by the latter.

**Deadline: Friday 5<sup>th</sup> May 2017**

**The Turnitin Class ID is loA1617; Turnitin Password is 3225997**

### Coursework submission procedures

- All coursework must normally be submitted **both as hard copy and electronically**. (The only exceptions are bulky portfolios and lab books which are normally submitted as hard copy only).
- You should staple the appropriate colour-coded loA coversheet (available in the loA library and outside room 411a) to the front of each piece of work and submit it to the red box at the Reception Desk.
- All coursework should be uploaded to Turnitin by midnight on the day of the deadline. This will date-stamp your work. It is essential to upload **all parts** of your work as this is sometimes the version that will be marked.
- Instructions are given below.

Note that Turnitin uses the term 'class' for what we normally call a 'course'.

1. Ensure that your essay or other item of coursework has been saved as a Word doc., docx. or PDF document, and that you have the Class ID for the course (available from the course handbook) and enrolment password (this is **loA1617** for all courses this session - note that this is capital letter l, lower case letter o, upper case A, followed by the current academic year)
2. Click on [http://www.turnitinuk.com/en\\_gb/login](http://www.turnitinuk.com/en_gb/login)
3. Click on 'Create account'
4. Select your category as 'Student'
5. Create an account using your UCL email address. Note that you will be asked to specify a new password for your account - do not use your UCL password or the enrolment password, but invent one of your own (Turnitin will permanently associate this with your account, so you will not have to change it every 6 months, unlike your UCL password). In addition, you will be asked for a "Class ID" and a "Class enrolment password" (see point 1 above).
6. Once you have created an account you can just log in at [http://www.turnitinuk.com/en\\_gb/login](http://www.turnitinuk.com/en_gb/login) and enrol for your other classes without going through the new user process again. Simply click on 'Enrol in a class'. Make sure you have all the relevant "class IDs" at hand.
7. Click on the course to which you wish to submit your work.
8. Click on the correct assignment (e.g. Essay 1).
9. Double-check that you are in the correct course and assignment and then click 'Submit'
10. Attach document as a "Single file upload"
11. Enter your name (the examiner will not be able to see this)
12. Fill in the "Submission title" field with the right details: **It is essential that the first word in the title is your examination candidate number** (e.g. YGBR8 In what sense can culture be said to evolve?),
13. Click "Upload". When the upload is finished, you will be able to see a text-only version of your submission.
14. Click on "Submit"

If you have problems, please email the IoA Turnitin Advisers on [ioa-turnitin@ucl.ac.uk](mailto:ioa-turnitin@ucl.ac.uk), explaining the nature of the problem and the exact course and assignment involved.

One of the Turnitin Advisers will normally respond within 24 hours, Monday-Friday during term. Please be sure to email the Turnitin Advisers if technical problems prevent you from uploading work in time to meet a submission deadline - even if you do not obtain an immediate response from one of the Advisers they will be able to notify the relevant Course Coordinator that you had attempted to submit the work before the deadline.

### **SEMINAR SUMMARIES**

The following identifies essential and supplementary readings relevant to each seminar topic. Information is provided as to where in the UCL library system individual readings are available; their location and/or Teaching Collection (TC) number, and status (whether out on loan) can also be accessed on the eUCLid computer catalogue system.

The **essential readings** are those required to keep up with the topics covered in the course sessions: students are expected to read these prior to the session under which they are listed, and to take notes and ideas from these, to promote discussions. Sometimes the essential readings are many: in this case, readings marked with an \* are considered as particularly crucial, but further guidance on these and other readings will be provided. Copies of individual articles and chapters identified as essential reading are in the Teaching Collection in the Institute Library (where permitted by copyright) or are available as multiple copies or online. Readings available electronically cannot be kept in the teaching collection, and are identified as ONLINE in the reading lists below. A clickable **online reading list** can be accessed on the IoA website although the handbook's bibliography is the most up-to-date one.

**Recommended readings** are intended to provide a starting point for students to follow up particular issues in which they are interested and to give a broader range of references for those who want to write their essay on that particular topic. Again every effort has been made to ensure that these are present within the Institute library or another UCL library.

### JOURNAL ABBREVIATIONS USED

AJA	American Journal of Archaeology
JMA	Journal of Mediterranean Archaeology
PP	Parola del Passato
PBSR	Papers of the British School at Rome
AWE	Ancient West and East
CRAI	Comptes rendus des séances de l'Académie des Inscriptions et Belles-Lettres

### **SESSION 1:**

**09.01.2017**

#### **The study of 1<sup>st</sup>-millennium BC Italy. Introduction to the course.**

We will begin with an introduction to the course, its aims, objectives and methods; we will also begin to think about the current approaches to the

study of 1<sup>st</sup>-millennium BC Italy, research agendas and scholarly traditions, as well as divides, all of which need to be considered when embarking on a study of the Italic peninsula and its islands in the Central Mediterranean. An overview of the geography, archaeology and chronology of the study-region will be given.

Questions for discussion centre around cultural interaction as a focus recently adopted for understanding the study-region by English-speaking scholars (and this session is very much focused on English-speaking scholarship): if cultural interaction is indeed worth focusing on, where are the boundaries of interaction in the Central Mediterranean? Malta? Eastern Adriatic? Alpine Switzerland? S. France? Carthage? The Greek world at large? Does it make sense to think of Italy at all? Is it just a geographical expression, as Metternich famously said? And how do recent calls for understanding such an interaction through concepts such as globalisation or glocalisation fit in when looking at the study-region's material culture closely? What does globalization and glocalisation mean for the various regions and islands of 1<sup>st</sup>-millennium BC Italy? What are the opportunities and the challenges of using these concepts for the study region?

#### Bibliography:

##### Essential:

Bradely, G., E. Isayev and C. Riva 2007 *Ancient Italy without Boundaries*. Exeter, especially ch. 1 [IoA: DAF 100 BRA and Issue Desk] - compare with the following:

Ridgway D. and F. R. S. Ridgway (eds) 1979 *Italy before the Romans: the Iron Age, Orientalising and Etruscan periods*. London [IoA: DAF 100 RID; UCL Main: Q 11 RID]

\* Hodos T. 2010 Globalization and colonization: a view from Iron Age Sicily, *Journal of Mediterranean Archaeology* 23.1, 81-106 [online] compare with the following:

Boardman J. 1994 *The diffusion of Classical Art in Antiquity*. Princeton [IoA: Yates A 99 BOA] ch. 7 ('Italy'), pgs. 225-291 [IoA: Yates A 99 BOA]

Horden P. and N. Purcell 2000 *The Corrupting Sea*, ch. I [IoA: DAG 200 HOR; also available in UCL Science and Main libraries - several copies]

\* Morris, I. 2003 Mediterraneanization. *Mediterranean Historical Review* 18(2): 30-55. [online]

\* Kistler E. 2012 Glocal Responses from Archaic Sicily in *AWE* 11, 219-233 [online]

##### Further reading:

Arafat K. & Morgan C. 1994 Athens, Etruria and the Heuneburg: mutual misconceptions in the study of Greek-barbarian relations in I. Morris (ed.) *Classical Greece. Ancient histories and modern archaeologies*, 108-134 [IoA: A 20 MOR and Issue Desk]

Camporeale G. 2001 The Etruscans in Europe in idem (ed.) *The Etruscans outside Etruria*. Los Angeles: J. Paul Getty Museum, pgs 102-129 [IoA: DAF 100 BER]

Van Dommelen, P. 1997 Colonial constructs: colonialism and archaeology in the Mediterranean, *World Archaeology* 28 (3), 31-49 [online]

- laia C. 2005 *Produzioni toreutiche della prima eta' del ferro in Italia centro-settentrionale. Stili decorative, circolazioni, significato*. Pisa [IoA: DAF 101 IA]
- Gras M. 1985 *Trafics tyrrhéniens archaïques*. Rome [ICS library]
- Gras M. 1995 *La Méditerranée archaïque*. Paris [IoA: DAG 100 GRA]
- Hodos T. and S. Hales (eds) *Material Culture and Social Identities in the Ancient World*. Cambridge: Cambridge University Press. Introduction (Hodos, pgs. 3-31) and Afteword (Mattingly, pgs. 283-293) [IoA: Yates A 99 HAL]
- Malkin I. 2003 Networks and the Emergence of Greek Identity, *Mediterranean Historical Review*, 18:2, 56-74 [online]
- Malkin I. 2011 *A Small Greek World: Networks in the Ancient Mediterranean*. Oxford: Oxford University Press. [UCL Main: AnHist P 61 MAL]
- Murray, O. 1994 Nestor's cup and the origin of the Greek symposion. In d'Agostino, B. and Ridgway, D. (eds), *ΑΠΟΙΚΙΑ I piu' antichi insediamenti greci in occidente: funzioni e modi dell'organizzazione politica e sociale Scritti in onore di Giorgio Buchner AION n.s. 1*, 47-54. Napoli: Istituto Universitario Orientale [IoA: YATES QUARTOS A 6 BUC]
- Pare C. 1991 Fürstensitze, Celts and the Mediterranean world: developments in West Hallstatt culture in the 6th and 5th centuries BC, in *Proceedings of the Prehistoric Society* 57, part 2, 183-202 [IoA Pers]
- Rivière Y. 2009 *De la Grèce à Rome. Tarente et les lumières de la Méditerranée*. [ICS library]
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## **SESSION 2:**

**16.01.2017**

### **History of scholarship I: Italian archaeology.**

Devoting some time to the history of scholarship allows us to appreciate the diversity of scholarly traditions in the study of 1<sup>st</sup>-millennium BC Italy, but also to understand the current divides in research of this study-region, which we cannot ignore as we examine and evaluate one approach to the material evidence vis-à-vis another. In this first session, we will examine the distinct Italian schools of, respectively, prehistory and Classical archaeology (including Etruscology), and the hard core of idealism (as opposed to empiricism), which underlines the interpretative frameworks adopted by the latter. We shall also consider certain trends of Italian archaeology that originate from Italy's recent and less recent history, including the special status of Etruscology in the archaeology of Italy.

Questions for discussion therefore are as follows:

1. What is proto-history? Is it a useful term for the archaeology of 1<sup>st</sup>-millennium BC Italy?
2. What is idealism? What has its role been in Italian archaeology more

- broadly?
3. What special place does Etruscology have in Italian archaeology? How did Etruscology come to acquire it in the history of the discipline? What are the problems and opportunities for this special status?
  4. What impact has Anglophone archaeology had upon Italian prehistory and Classical Archaeology?
  5. What impact have past and current political and research agendas had on our interpretations of the archaeology of Italy both in Italy and elsewhere? This is a complex question to answer, but one that needs to be examined given the multifarious scholarly traditions and developments that include Greek and Punic archaeology (to be considered next week). We can try to answer this question by considering various aspects and elements at play, from the institutions set up to preserve and study the past as cultural heritage, to local and national interests affecting decisions regarding research funding and the archaeological and cultural heritage more broadly (we can continue the discussion next week in relation to Punic and Western Greek archaeology).
  6. Another way to frame the above question: what local/regional, national and international research agendas have there been in Italian archaeology? Has any of these agendas clashed or overlapped with any other? If so, in what ways respectively? And how have these research agendas affected, if at all, the protection of the archaeological heritage and any related interests across different regions?

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Momigliano A. 1992 Benedetto Croce in A. Momigliano *Nono contributo alla storia degli studi classici e del mondo antico*. Roma, pgs. 531-541 [UCL Main: AnHist M8 MM]

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### **SESSION 3:**

**23.01.2017**

#### **History of scholarship II: Magna Graecia and Punic studies**

This session has to be considered a natural extension of the previous one since the history of scholarship on Magna Graecia evidently belongs to the history of Classical Archaeology. It is, however, interesting here to compare and contrast the histories of scholarship in Western Greek and Phoenician/Punic archaeology respectively, which appear very different in



the English-speaking scholarly tradition, but not so in the Italian tradition that originates from local antiquarian studies. Unfortunately, at least as far as I am aware, no proper account of a history of Phoenician archaeology in Italy has ever been written; it certainly does not exist in English. This is symptomatic of a disciplinary field from which English-speaking scholars have been largely excluded (an interesting matter in itself), although this may be changing due, in part, to the mobility of younger Phoenician specialists from Italy, Spain and elsewhere towards English-speaking countries.

Another important aspect to consider when comparing and contrasting the history of scholarship of *Magna Graecia* and the Punic world is that understanding the study region across disciplinary boundaries entails confronting the problem of comparing bodies of material from cultural regions which differ in several aspects, not least in the very nature of the evidence we use to interpret the material. Greek and Latin extant written sources offer special opportunities for studying the Greek and Latin worlds, but it also poses significant challenges, especially when those sources are distant, both in time and space, from the material culture we wish to understand. Even more challenging remains integrating these sources in the study of ancient societies for which we have little or no similar extant written evidence: this is the case of most indigenous Italic communities and of Phoenician communities in Sicily and Sardinia, for which we rely on snippets from biblical texts and a few classical ancient authors. In this session, we will discuss all these challenges by focusing on a couple of case studies which you will find in the essential reading (Smith 2011; Carandini 2012).

Questions for discussion:

1. How did local antiquarian studies in Southern Italy shape scholarship on *Magna Graecia* from the Renaissance onwards? How did those studies relate to the broader, international field of Classical Archaeology that took shape from the late 18<sup>th</sup> century onwards?
2. How does Phoenician archaeology in Italy relate to the broader field of Phoenician/Punic archaeology across the Mediterranean?
3. Why isn't there, do you think, a book on the history of scholarship for Phoenician archaeology?
4. What do the terms 'Phoenician' and 'Punic' stand for? What are the problems, if at all, with using such a terminology for our study region?
5. If one considers the history of both disciplines, how has Phoenician archaeology differed from the archaeology of *Magna Graecia* (or Western Greek archaeology as some call it) in respect to research questions and broader research agendas characteristic of each? Have those agendas begun to converge in more recent times for the Italic peninsula and its islands and if so in what ways? Has this convergence benefitted the discipline as a whole and if so in what ways?
6. How have scholars used ancient written sources for archaeological interpretations in our study region? Has the use of those sources influenced the kind of research questions that scholars have asked of the archaeological evidence? If so, in what ways? How has the use of those sources differed across different disciplines pertaining to our study region?

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Ceserani, G. 2012 *Italy's lost Greece*, Introduction (and if time Ch. 'Discoveries and Rediscoveries') [online]

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Ancient languages and inscriptions:

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**SESSION 4:**

**30.01.2017**

**Landscapes and settlements**

If, as we shall see, funerary archaeology has driven much of our interpretation in our attempts to understand ancient societies in Italy, landscapes are by no means any less important, whether they are ritually defined, structured by settlement organization and patterns, communication routes or abandoned at particular phases in time. The early Iron Age represents one of the several key moments of change in how communities lived in landscapes across the peninsula and the islands, but a look at archaeological landscapes and their settlements more broadly forces us to take a *longue-durée* view of change that can throw light not only upon land use and the nature of settlements and human activity through different landscapes and locales, but also on issues that have been traditionally investigated through other methods. Issues for discussion include not only the transformation of the landscape and changing settlement patterns through time, but also the impact that the exploitation of resources, both natural and environmental or otherwise (e.g. human coercive labour), had on such a transformation.

Questions for discussion:

1. How has field survey altered our views of the 1<sup>st</sup>-millennium in our study-region?
2. What do we gain from studying long-term change in archaeological landscapes across Italy and its islands? Conversely, what do we gain from studying the landscape through a smaller lens, either spatially or chronologically or both?
3. What processes does landscape change indicate at different points in time and across our study region?
4. What can we learn of resource exploitation and land use from landscape and settlement evidence?
5. How do we integrate evidence related to landscape with other types of evidence at different scales?

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## **SESSION 5:**

**06.02.2017**

### **Death and society: is that how we understand ancient Italy?**

Despite the resolute efforts made by archaeologists, over the last thirty or so years, to produce fresh new data from excavation of non-funerary sites and other kinds of field projects, much of the material on which we base our interpretations about social structures and relations often comes from funerary contexts. This poses tremendous problems, and yet the rigorous implementation of old and new analytical methods for the study of funerary material shows that we can extract much information from that material. We

consider these here, in an overview of funerary material from across the peninsula and the kinds of questions that scholars have been asking from this material. The question on what funerary data can reveal about social structures will be approached by looking at a few examples of funerary material and discussing what this material can tell us about social relations, status, and various aspects underlying these (e.g. gender, age, ethnicity).

Questions for discussion:

1. A famous article published by d'Agostino in 1985 (see below in Further Reading) was entitled 'Society of the living, community of the dead: a difficult relationship'. Is the difficulty declared in this article insurmountable? If not, how do we tackle it?
2. What information is it possible to extract from funerary evidence?
3. What is funerary ideology? How is it expressed in the funerary evidence of our study region?
4. What have been the most fruitful approaches to the study of funerary evidence in the study region?
5. Is skeletal evidence from cemetery sites a panacea to all our interpretive problems? What new challenges does such evidence pose to us?
6. What are the challenges of using funerary material to examine colonial settings in the study region? Is studying funerary material in such settings more difficult than in indigenous ones?

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## **SESSION 6:**

**20.02.2017**

### **Cult and the sacred. BM SESSION**

If there is a prominent area that we study in order to understand the contamination of cultural practices resulting from close social and cultural interaction that surely must be ritual action in all its manifestations, from the materialisation of religious belief to the creation, adaptation and use of mythological narratives pertaining to specific ritual practices and/or political ideologies. If the Greek world is extremely well-known, less so is the Italic indigenous and Punic world: on the former, only recently have archaeologists recognised the autonomous trajectories of cultic practices and the diversity of these has now finally been acknowledged. Exciting new finds from Sardinia and their integration with old ones are enriching our views of cultic activities of the Punic world. And yet, contamination remains at the top of the scholarly agenda; hence, for example, interpretations of indigenous religion often emphasise the Hellenisation or indeed Phoenicisation of indigenous deities and worshipping practices. What these -isation terms mean and

whether they are an accurate way of reading the archaeological evidence is a key question.

Other and related questions for discussion are:

1. Is cultural contamination most manifest in ritual contexts? If so, how is it manifested?
2. What is a votive object? How do we explain the variation in votive practices either at a single site or across sites within a region?
3. What is myth? How does it function and what are its purposes? How is it transmitted from one cultural setting to another? What are the mechanisms, social, political and economic, of such a transmission?
4. How is myth adapted to local contexts? What needs did it satisfy at the local level?

Not all of these questions will be answered during the session which will take place at the British Museum and will involve handling objects related to the seminar topic. However, these questions are related to the essential reading, which you should do in order to familiarise yourself with a wide range of evidence across the study-region and the various interpretations offered of such evidence before we meet at the BM.

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**SESSION 7:**

**27.02.2017**

**City and state.**

The characterisation of ancient Italy as a peninsula of city-states has an enduring pedigree, resulting, nowadays, in a great (to some, even excessive) attention to urban and state society in Italian archaeology. Some scholars have argued against such excesses and disclosed the failings of the methods and models used for understanding urban settlements and their relationship to other types of settlements and their surrounding landscape. In this seminar, we can only begin to scratch the surface of some important debates, both of a theoretical and methodological nature, of what makes a city a city in 1st-millennium BC Italy, whether Italic, Phoenician or Greek from a material, economic, political and social angle. There are many aspects we can discuss comparatively in order to bring forth interesting questions without falling into the trap of ethnocentric models (Greek or otherwise); for example, one will be the role of monumentality in urban contexts, whether Italic, Greek or Punic, a question that must begin with the definition of monumentality itself, which is not, as I hope you will realise, as straightforward as it may first appear.

Other questions to discuss:

1. In what socio-political circumstances did settlements become urbanised in indigenous Italy?
2. Were colonial settlements urban from the outset? How did they differ from indigenous newly urbanised settlements across the study region? Is there any relationship between the urbanisation of new Greek and Phoenician settlements and changes in indigenous settlements on the peninsula and on the islands? What is the nature of that relationship?
3. What is monumentality (cf. above)? Is there a relationship between monumentality and urbanism?
4. What is the relationship between urbanism and the political identity of an urban community? How is it manifested?
5. Are non-urban settlements lacking a political identity?
6. What is the relationship between city and state in the study region?

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## **SESSION 8:**

**06.03.2017**

### **Trade and mobility**

In the scholarship on trade in 1st-millennium BC Italy, two aspects frequently take the lion's share: prestige trade and elite exchange of luxury goods in the early part of the millennium on the one hand, and trade in Greek and related pottery from circa 7th century onwards on the other. While these are undoubtedly important, in this seminar we shall also consider the whole range of archaeological evidence for trade and mobility of goods and people, and the range of questions that we need to ask of that evidence, including what we can say of archaeologically invisible goods.

Questions for this discussion:

1. What was the role of metal in trading links and mobility in the study region?
2. What is prestige and how what role does it play in trade? What goods and which social groups did it involve?
3. How easily can we distinguish between a prestige and a commercial economy? Is this distinction useful? If so, why? If not, why not?
4. What was the role of the state in trade links? How can it be detected in the available evidence?
5. What does religious worship have to do with trade?
6. What travelled with (Greek) pottery?
7. How accurate a picture of trade links and mobility does the study of pottery and its distribution offer us in the study region?
8. What inferences can we make, on the basis of the available evidence, of archaeologically invisible goods? How do we come to those inferences?

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## **SESSION 9:**

**13.03.2017**

### **Italy, Rome and colonialism**

This seminar will focus on the big elephant in the room: colonization and colonialism. The topic will be approached from a comparative perspective by looking at Greek, Phoenician/Punic and Roman forms of colonialism, the nature of each and relationships that each engendered at the local level. While the theme is broad, a particular focus will be given to Rome: as we will have seen, Rome was an early first-millennium BC city-state developing in a par with other city-states in the Tyrrhenian coastal region, but the tables turn from the early 5th century.

When we talk about Rome, we cannot escape the concept of Romanisation. Debates around this concept began in northern European scholarly circles in the 1990s and took a significant turn when some scholars began rejecting the term altogether. While these debates took some time to reach Italian scholars and when they did it was largely thanks to those who sought employment in the Anglo-phone world, today there is still arguably a fracture in Italy between those who have engaged with such debates, largely Roman archaeologists, and those who, for whatever reason and largely working on pre-Roman Italy, still claim the concept as heuristically useful and conceptually valid. This is not a simple issue, nor a simple reflection of a fracture between the theoretically informed and the theory-phobes. How do we study then the impact of Rome over Italy, bearing in mind these problems? And does comparative thinking about colonization help us at all in understanding the impact of Rome on Italy?

More questions for discussion:

1. What is Romanisation? What meaning have scholars given to this term since the 19<sup>th</sup> century?
2. Should Romanisation be abandoned? If so, what should we call the relationship between Rome and the regions and communities that came under its political orbit in the study region? Colonialism? Imperialism? Any problems with any of these terms? How do we, in fact, study all this archaeologically?
3. Can we study colonization and colonialism in 1<sup>st</sup>-millennium BC Italy comparatively? What do we gain from doing so?
4. What does globalization have to do with Romanisation?
5. How does all the above help us in understanding Rome's expansion in

## Italy in the late 1<sup>st</sup> mill BC?

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**OBJECT-BASED PRESENTATIONS AT BM**

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In this session, students will give brief presentations around an object of their choice from a selected group of artefacts in the relevant sections of the museum. Depending on student numbers registered for this course, the length of each presentation will be established with the aim of having a full discussion following each presentation.

## **ADDITIONAL INFORMATION**

### **Information for intercollegiate and interdepartmental students**

Students enrolled in Departments outside the Institute should obtain the Institute's coursework guidelines from Tina Paphitis (email [t.paphitis@ucl.ac.uk](mailto:t.paphitis@ucl.ac.uk)), which will also be available on the IoA website.

### **INSTITUTE OF ARCHAEOLOGY COURSEWORK PROCEDURES**

General policies and procedures concerning courses and coursework, including submission procedures, assessment criteria, and general resources, are available on the IoA website. It is essential that you read and comply with these. Note that some of the policies and procedures will be different depending on your status (e.g. undergraduate, postgraduate taught, affiliate, graduate diploma, intercollegiate, interdepartmental). If in doubt, please consult your course co-ordinator.

**GRANTING OF EXTENSIONS:** Note that there are strict UCL-wide regulations with regard to the granting of extensions for coursework. Note that Course Coordinators are not permitted to grant extensions. All requests for extensions must be submitted on a the appropriate UCL form, together with supporting documentation, via Judy Medrington's office and will then be referred on for consideration. Please be aware that the grounds that are acceptable are limited. Those with long-term difficulties should contact UCL Student Disability Services to make special arrangements. Please see the IoA website for further information. Additional information is given here <http://www.ucl.ac.uk/srs/academic-manual/c4/extenuating-circumstances/>